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HARVARD DIVINITY SCHOOL

The Protestant Review

(Formerly The Converted Catholic)

Volume XXXIII, Number 5

May, 1916

Nathan and the Pope.

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The Protestant Review

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HOW COULD I?

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song of cheer to a faint heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart,—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so, I know
The day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to rest in sweet content.

—Edith V. Brandt.

The
Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIII MAY, 1916 No. 5

EDITORIAL NOTES

Our readers may have noticed that we are not over-anxious to publish the activities of Christ's Mission. We many times have to keep a prudent silence in order to avoid antagonism which would in no way advance our cause.

We correspond with many priests, but do not give any account of such correspondence, as it would destroy the desired effect and only bring upon these men the bitter persecution of their superiors, which would ruin them for life.

Those who we feel are not fully prepared for the break from all former ties, or to whom we are unable to offer a suitable position or means of livelihood, we simply direct as to how to work among their own people without arousing suspicion, so as to bring them to a better understanding of the true Gospel of Jesus Christ.

Those who have left the Church already we place in Christian institutions for the purpose of studying evangelical doctrine and watch their progress carefully. If promising, we seek to place them in some church, where, under our direction, they may begin Christian work in such a quiet way as not to arouse persecution, until they are able to face it with their congregation.

The picture in this number is of Father Giovanni Azzarelli, who came to us about two years ago from a Capuchin convent. He brought with him his documents up to the time of his leaving the Roman Church, even a *buleto,* being a dispensation from the pope allowing him to serve as a secular priest for three years in order to support his aged parents.

The letter of the general of the Capuchin Order to the Bishop of Avelino concerning him is a splendid document, which places Father Azzarelli above any attack that might be made by his Church as to his character.

He was placed in a Bible training school, and after some months opened a little Italian mission in a meeting-room loaned for the purpose, where he has held services and also a little school.

His work is excellent and we heartily recommend Mr. Azzarelli to our friends. He is deserving of more help than the mere stipend I have been able to give him through the generosity of dear friends interested in missionary work for foreigners and through the help of the Home and Foreign Missions Aid Society.

It is in order to give myself more fully to the work of correspondence with such men and to open up the way for them that I felt compelled to resign from the mechanical work of the Mission, and I hope that our friends, who see the importance of it, will take to heart the appeal of the Board of Trustees made in our last issue and send in their contributions to Mr. H. M. Leith, the Treasurer, to enable them to relieve me at once.

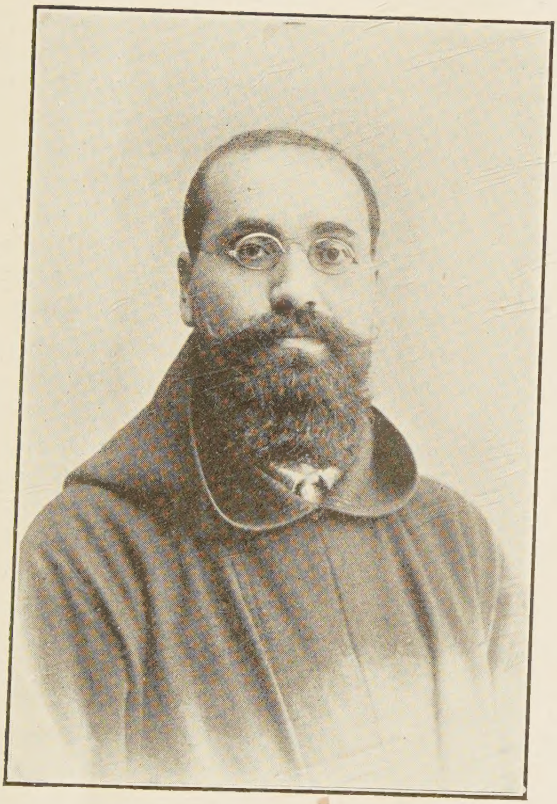
It is time to strike now. The field has never been so ripe for harvest, and we hope that before long the influence of the Truth and Freedom Association will make itself widely felt. Become a member at once and form a centre of truth and freedom in your locality. We will tell you how.

Write to me at Mountain Lakes, N. J.

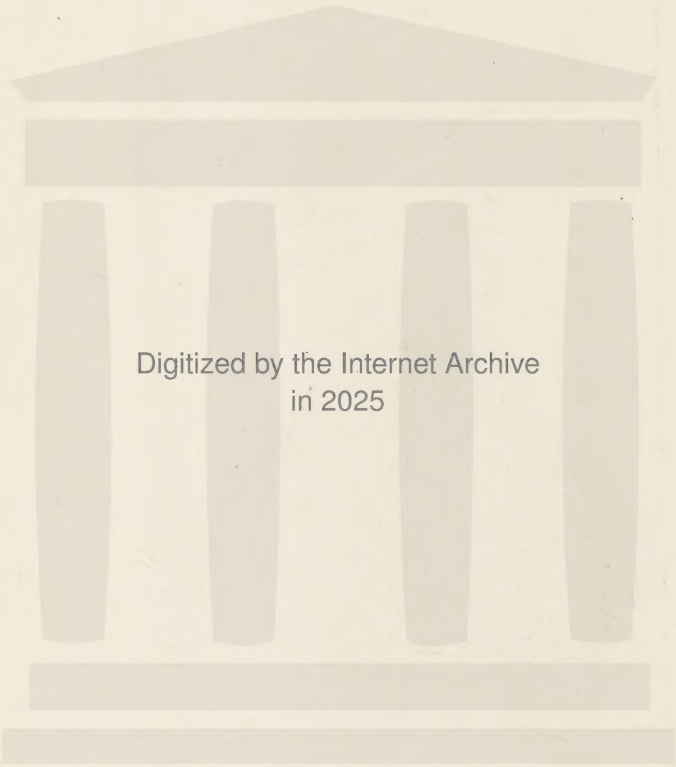
THOSE WHO BELIEVE IN THE PREEDOM OF THE PRESS

as provided for in the United States Constitution, and who desire to see it preserved in this country, should take alarm at the effort to establish a religious censorship, and should make such a protest as will prevent the success of the effort. The legislation already upon the statute books making the publishers of libelous matter liable to heavy damages, is sufficient protection to the individual against the publication of statements that injure his character or cause him financial damage.

We appeal to all lovers of liberty to unite their efforts to prevent any interference with the freedom of the press, and to prevent the introduction into this country of the Roman censorship of the press—that relic of the Middle Ages which confers upon the few the authority to control the reading of the many. Such a principle has no place in free America.



FATHER GIOVANNI AZZARELLI.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SUPREMACY OF THE POPE

BY A ROMAN CATHOLIC.

The principal matter at issue between Roman Catholics and Protestants is the question as to the authority of the Church. Our Church, the Roman Catholic, claims supremacy for the pope over all Christendom. The Protestants deny that we have divine authority for this claim, but assert that it is contrary to Christ's teaching. Who is to be judge between these two contending parties? Both appeal to the sacred Scriptures. Our Church, the Roman Catholic, bases its claim of supremacy, of infallibility in teaching and protection against error mainly upon Matthew 16: 18, "Thou art Peter, and upon this rock I will build my church." According to her interpretation, our Lord here appointed Peter as the Supreme Head and Ruler and Teacher of the Church. It is furthermore claimed that there has never been any interruption in the line of his successors; that Peter was succeeded by Linus, not by virtue of his ordination, but by inheritance as bishop of Rome, and that all the bishops of Rome, after the death of each pope, became his successors, by inheritance from Peter. See "Catholic Belief," by J. F. Di Bruno, D.D., who says on page 51, referring to John 21: 16, "The fathers had no doubt that under that very significant and touching similitude ("lambs" and "sheep"), Jesus Christ meant to commit to St. Peter, and in his person to those who should inherit Peter's office, the care of his own flock, both the faithful lay people and the pastors, the lambs and sheep." Cardinal Gibbons says: "The Church did not die with Peter. It was destined to continue till the end of time; consequently, whatever official prerogatives were conferred on Peter, were not to cease at his death, but were to be handed down to his successors from generation to generation. Whatever privileges, therefore, were conferred on Peter, which may be considered essential to the government of the Church, are inherited by the bishops of Rome, as successors to the prince of the apostles; just as the constitutional powers given to George Washington have devolved on the present incumbent of the Presidential chair." (The Faith of Our Fathers, page 132).

Now, who is to decide this most important question? No human authority, no church council, no cardinals' college, no priest or bishop appointed by men, no human book, whether "Catholic Belief" or "The Faith of Our Fathers," but only the divine Founder of the Church, His twelve apostles, and especially St. Peter himself. In this message the messenger expresses not his opinion, but the words of Jesus Christ spoken on earth and the testimony of His apostles in the book of Acts and the epistles.

Is it true, then, that the Lord Jesus Christ has appointed St. Peter as His vicar and representative, the supreme ruler of the Church, as is maintained so strenuously by the two books alluded to?

The Roman Catholic Church bases its claim mainly on the text, Matthew 16: 18: "Thou art Peter and upon this rock I will build My Church." Taken out of their connection, it might appear as if these words of the Saviour conferred some special authority upon Peter, but in the light of what immediately preceded this statement and of Peter's subsequent history and his own declarations, it is manifest to every unprejudiced reader that Jesus had in view not Peter's person but the confession he had just uttered in the name of the twelve that Jesus is the Christ, the Son of the living God. All those not blinded by Rome's zeal for papal supremacy believe that when Christ said to St. Peter: "Thou art Petros, and on this rock I will build My Church, and the gates of hell shall not prevail against it," He meant not that Peter was to be the foundation of the Church, but rather the great truth to which Peter had just given utterance: "Thou art the Christ, the Son of the living God." To say that St. Peter is the rock is bad philology, is bad philosophy, bad history, bad religion and bad common sense. The apostle was called Petros, a stone, because, on account of his brave statement of the great fundamental truth, he was a stone hewn out of the rock. This view is consistent with Scripture, for other foundation can no man lay than hath been laid, which is Jesus Christ. In point of fact Christ, not Peter, has been and is the foundation of the Christian Church. But the fact is that St. Peter in the

moment of a serious trial proved himself not to be a rock, when he denied by oath, three times, his faith and allegiance to his Master. This is sufficient proof to offset the theory of the Roman Church, that Christ here conferred on St. Peter the commission as vicar of Christ; for if the Church was founded on St. Peter it would have tumbled to destruction in the courthouse at Jerusalem at the trial of our Lord. It is, therefore, clearly established that Christ, in the above text, meant confession of faith to be the rock, and not Peter's person. Faith in Christ's divinity is the rock on which the Church of Christ is built.

Cardinal Gibbons bases this claim also on the Old Testament. Referring to Deuteronomy 17, he says: "It is evident that in the Hebrew Church the high priest had the highest jurisdiction in religious matters. By this means unity of faith and worship was preserved among the people of God. . . . We must, therefore, find in the Church of Christ a spiritual judge, exercising the same supreme authority as the high priest wielded in the Old Law. For, if a supreme pontiff was necessary, in the Mosaic dispensation, to maintain purity and uniformity of worship, the same dignitary is equally necessary now to preserve unity of faith." Here the Church Universal and the world may see whence our Church—the Roman Catholic—derived its authority to establish the Inquisition, under Innocent III., in the year 1198, for the purpose of examining and executing with fire and sword any protesting Christians and to continue the same through many centuries in order thus to establish a united Catholic Church, until a thirty years' war put a stop to the slaughter of the alleged heretics. The Church needs a supreme ruler, a supreme priest, a supreme judge and supreme teacher, says Cardinal Gibbons. What says Christ to this contention? How many of us Catholics have a New Testament to see what the Divine Founder of the Church says? Oh, our hierarchy is infallible, therefore we do not need to know what Christ says; therefore they do not urge us to get a New Testament; a prayer-book is sufficient for us. But the Christian messenger wanted to know all he could with regard to the salvation of his soul, and he pro-

cured the Book which contains the message of Jesus Christ to the world. He has read it and believed it, and would pass it on to his Catholic brethren. What says Christ, the Eternal Word of God, to the contention of Cardinal Gibbons?

We have a significant declaration from the lips of the Saviour concerning those who would rule in His Church. It was given on the occasion related in Matthew 20, when the mother of the two sons of Zebedee came to Him with her sons, and, prostrating herself before Him, asked: "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy Kingdom." She shared the common opinion of the people that Jesus had come to restore the kingdom to Israel, and that it was an earthly kingdom. Having given her two sons to that kingdom, she desired political preferment for them. Hence her request. The other disciples were moved with indignation against the two brethren. None of them understood that Christ's Kingdom is not of this world. Here was a splendid opportunity to impress upon them the nature of government of His Kingdom. "Jesus called them unto Him and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.'" Thus it was then, as it is now. As Cardinal Gibbons says (page 119): "Every well-regulated civil government has an acknowledged head. Queen Victoria is the ruler of Great Britain. The Sultan sways the Turkish Empire." But what about the Kingdom of Christ? The Lord Jesus continues: "But it shall not be so among you, but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Hear it, Cardinal Gibbons! These words overthrow your entire contention that there must be a visible head of the Church, and that the pope at Rome is he. And they also overthrow all the decrees of your Church councils. "It shall not be so among you!" No supreme ruler, no prince of the Church, no master, no holy father in Rome! One is your Father. He is in Heaven. One is you Master—Christ. Ye are all brethren. The greatest among you, let him be your servant. What would the Master say to-day should He see

the pomp displayed at our Roman Catholic Church festivals, where the prelates and the eminences, the princes of the Church, love to display their gorgeous vestments and to parade before the world as the representatives of the only true Church which denies to all others the grace of God in Christ? They may well inquire if something of the "Woe" in Matthew 23: 13-39 pronounced against the Pharisees at Jerusalem does not apply to them.

But to return to Christ's words. He declares that in His Church it shall not be as among the rulers of the earth. No king or sultan or president. No superiors and inferiors, but all of them ministers or servants, even as He Himself, the Son of Man, came not to be ministered unto, but to minister and give His life a ransom for many.

Now, let us hear what the apostles say, what Peter, in particular, says concerning his alleged supremacy in the Church. At the first meeting of the Church in Jerusalem after the ascension of Christ, Peter, as always, is the spokesman in behalf of the others, and suggests the filling of the vacancy in the ranks of the apostles caused by the death of Judas. Is he represented here as the head of the Church? And as such does he fill the vacancy by his appointment? No. All those present (the number of the names together were about an hundred and twenty), "when they had prayed, gave forth their lots and the lot fell upon Matthias, and he was numbered with the eleven apostles." Here was a church without a visible head.

Another important meeting was held in Jerusalem some years later for the purpose of determining the question whether believers from among the Gentiles should be required to observe the law of Moses. Was Peter the president at this council of the apostles and elders? Was he recognized as the head of the Church? The record does not intimate with a single word any such position of authority of this apostle. Peter debates the question. So do Paul and Barnabas. James presided and formulated the decree of the council. He refers to Peter's address, but does not mention Peter's supremacy in the Church. He does not even call him by his honored name, Peter,

t by his original name, Simon. Peter had related how, under his eaching, the Gentiles had embraced the Gospel and received the oly Spirit, just like believing Jews. James showed how this was entire harmony with the prophets and thereupon James, ot Peter, submits to the council the formula which was after- ards embodied in the action taken. The decree was issued the name of neither James nor Peter, but of all "the apostles id elders of the whole Church." Not a syllable about the leged supremacy of Peter in the Apostolic Church—the best idence that no one ever thought of it at that time. The spirit hich governed that meeting was in entire harmony with the junction of Christ, recorded in Matthew 20: 20-28 and 23: 12, and there is no evidence that the other apostles recog- zed Peter as the official head of the Church.

Now, let Peter himself speak. He certainly must know hat office he occupies in the Church, and know it better than e fathers and Church councils mentioned by Cardinal Gib- ons. St. Peter has written two epistles "to the strangers attered throughout Pontus, Galatia, Capadocia, Asia and ithynia." In the second he declares that it contains an uthoritative statement of facts of which he was an eye and r witness (chapter 1: 14-19), while in the first he testifies at what he has written "is the true grace of God wherein ye and." In these epistles, therefore, we have an official decla- tion of the apostle concerning his authority and position in e Church. Now, what does Peter say concerning himself? oes he declare the position of honor and trust which the Lord as assigned to him? Yes, for he claims to be "a servant and postle of Jesus Christ," nothing more. Does he claim to be e head of the Church as Cardinal Gibbons represents him the Church and to the world? No; only an "apostle of sus Christ" in the first epistle, and "a servant and apostle Jesus Christ" in the second. Can any one be a servant and preme ruler at the same time? Peter's own declaration to his office and position in the Church stamps as false the ntentions of the Roman Church. And yet on this conten- on is based that entire system of government, which we ve seen is in direct conflict with the declared statements of

the Founder of the Church, with the practise of the Apostolic Church, and with the declaration of St. Peter himself; a system which, during the time of its power, has murdered its opponents bodily, and even now by its hatred of the brethren displays a murderous spirit, according to Matthew 5: 20 and 1 John 3: 15. This system is the main cause of dissension in the Church. O my beloved Catholic brethren, ye laymen of the Church, stand up against this murderous system, which produces and maintains strife in the Church and in the world. We Catholics and Protestants who believe in the Son of God and have been baptized in the name of God the Father, God the Son and God the Holy Spirit, we have one and the same God and Father. "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." (Eph. 4: 5, 6.) We also have one and the same enemy of our faith, viz., unbelief, which is raising its head so proudly in our day. Let us make common cause against this enemy by uniting in one faith in Jesus Christ and His glorious redemption.

We have not yet examined all the passages which are relied on by the Roman Catholic Church to establish the supremacy of the pope as the successor of Peter. A favorite passage is John 21: 15-22, where Christ restored the fallen apostle to the apostleship by the heart-searching question, "Simon Peter, son of Jonas, lovest thou Me?" And by the command, "Feed My lambs, feed My sheep." By the most arbitrary interpretation it is contended that the lambs are the faithful lay people in the Church, and that the sheep are the pastors, and that therefore Peter was appointed as the head of "the two parts alone of which the flock of Christ, the whole visible Church on earth, is composed." Every one knows that the command to feed is a command to serve, not to rule. Peter had fallen from grace, as the Master had foretold and warned him, but the Master had also prayed for him that his faith cease not. Now He restores the fallen disciple by His thrice-repeated question and command, corresponding with Peter's threefold denial. As an apostle he is to prove the sincerity of his repentance and of his love by the faithfulness of his

service. We have already seen that Peter so understood the command. To find in this passage anything which can be fairly understood as setting Peter at the head of the Church, as pope, is absurd.

Another proof that the Apostolic Church knew nothing of the alleged supremacy of Peter and did not recognize him as vicar of Christ, is found in those passages of Paul's epistles, in which he refers to Peter, James and John as pillars (Gal. 2: 9), while in 2 Corinthians 11: 5 he says that he "was not a whit behind the very chiefest apostles." In the same chapter of Galatians Paul reads a sharp lesson to Peter, charging him with hypocrisy. Had Peter been recognized by the Apostolic Church as the head of the Church and vicar of Christ, not even Paul would have dared to use such language. But the early Fathers, the councils, the Vatican and Cardinal Gibbons know that Peter was thus recognized. Further commentary is unnecessary.

YOUR HELP IS EARNESTLY SOUGHT

Every mail brings us assurances of the good our magazine is doing, yet we feel that it is very little known. We want to bring the number of our subscribers up to 10,000, which is not a hard task if our readers will help in introducing our publication to their friends and acquaintances. *Do it now.* Send as many new subscriptions as you can at once, in order to enable us to lower our subscription rate.

To all new subscribers from now to July 1st we shall be glad to give the magazine for $1 for a year, beginning their subscription with the January number.

Send us a list of addresses to which we may send sample copies.

LETTER TO CARDINAL GIBBONS

XLIX.

My dear Cardinal:

All that has been said and written to the contrary notwithstanding, there is still a prevailing impression that the Roman Church in the United States is "different" from what she is in other countries, and the assertion is often made that her clergy is composed of a higher, more intelligent and altogether better type of men than it is in South America, the West Indies or Mexico. My information is to the contrary. The priests and monks of "America"—whether North or South made no difference—bore an unenviable reputation with us in Spain. The clerics of the United States were especially notorious for their insubordination, and I have always heard that the superior authorities could do very little with them. So far as my own experience went, I can say that the general of the order to which I belonged never was able to make his apostolic visitation to the convents in this country, simply because he was afraid for his life. The monks here so disregarded the constitutions of their order that they would not hear of any reform, and any would-be reformer, even though he were their general, might look for no consideration at their hands.

Such was the state of affairs here when Father Calasanz, afterward Cardinal Vives, was pushing his way toward the cardinalate. His enemies, in order to hinder his advancement, sent to the Vatican an exposition against him, stating that even his ordination was irregular because he was an apostate, having escaped from a convent in this country and gone to France with false credentials. In order to refute these accusations, I was employed by him to collect as many signatures as possible in his favor in the convents of our order in Spain and France, and, in giving me his instructions, he told me such things about the corruption of the convents in this country as I should not be willing to put on paper. One instance, however, will suffice to illustrate the laxity of discipline. If it is not true, then one of the highest authorities

of your Church was a liar; and if it is true, your clerics are hypocrites. In either case we see the true face of Rome behind her mask.

Among other reasons that Father Calasanz gave as an excuse for his having escaped from this country was this: At the convent where he took refuge after the expulsion of the religious orders from Guatemala, where he had previously been, he went to evening prayers on the night of his arrival, only to find that, contrary to rule, there were none of the fathers present in the choir except the master of novices, with his charges.

After the prayers were hurried through, this father said to the novices: "Now, boys, whoever is absent from the conventual mass at 6 o'clock to-morrow morning will be expelled. I can't tolerate such disorder any longer. Why, this morning some of you were not home till 10 o'clock, and some even were so drunk they didn't get back till noon." On hearing this, Calasanz assured me, he was filled with horror and left the convent. And he did not consider himself an apostate, because that convent was not worthy to bear the name of St. Francis, and he felt no obligation to remain in it. But, according to his own theory, neither should he have remained in the convents in Guatemala or Mexico, as the stories he told of conditions there were equally outrageous.

I myself have visited out of curiosity some of the convents of my former order in this country, and was astounded at what I saw—evidences of the greatest laxity, such as would never be permitted in Spain; and Father Crowley's book, which has not been refuted in spite of his challenge, proves that the clergy in this country have nothing to boast of in comparison with other lands.

I am reluctant to touch upon these subjects, although my position in your Church brought me into contact with many things others have not had the opportunity to observe, and my only object in doing so is to prove that there must be something erroneous in the system of your Church which makes her powerless to accomplish any good for mankind.

These facts are undeniable: No man can be true to the

pure teachings of the Gospel of Christ without developing in himself truth, honesty, morality and an altogether increasingly higher type of manhood; while no man can be faithful to your Church and her teachings without developing in himself falseness, dishonesty, guile and a degenerate type of manhood. Here in the United States there are many belonging to your Church, who are upright, genial, attractive, and who believe only those of your Church's tenets which appear to them to be reasonable, or who are merely Catholics because they were born and brought up in that Church. They might feel they had reason to be offended at the above affirmation. But these, as well as non-Catholics who come in contact with them, overlook the fact that they neither represent the Church nor belong to the type the Church's system tends to produce. They are what they are, in spite of the Church. They may even protest against the Church of the Middle Ages, as belonging to a bygone order of things, for they do not realize that the Church of to-day has the same laws and the same system as she had in the Middle Ages, and that all her tendencies are toward a re-establishment of the conditions of those times; neither do they see that Mexico and all of Latin America represent the result of the Church's dominion wherever she has the power to enforce her laws, nor that the thousands who bow right here in New York before the relic of St. Ann represent most accurately the undeveloped or enslaved intelligence typical of the faithful Romanist.

I am well acquainted with the traffic in relics, and I know that not only is it impossible to secure the bones of the saints represented, but sometimes there is even doubt as to whether the bones venerated ever belonged to a human being. Now, either the priest is blind to this fact, and in that case cannot competently serve as a leader for his people; or else he knows the truth and knowingly deceives the people. With what benefit to them? None. Such practises can only foster superstition and can in no way advance the cause of truth and righteousness. No benefit is discoverable except the benefit to the priest's own purse and the coffers of the

Church. Every year, as your Church gains confidence and power in this country, we can see more plainly her tendency to retrogression; each year witnesses a step back toward the Church of Mexico, South America and the Middle Ages. We have only to read the Catholic papers to see that many miracles which are rejected in "unenlightened Spain" are palmed off on the people here as genuine.

You claim that you are not in politics, and yet you are doing all in your power to fill positions in the Government and in every public office, in schools and every other place of influence, with members of your Church who will play into the hands of the hierarchy and give your Church control over the affairs of the nation. Is it in order to secure the spiritual welfare of a great people that you purpose changing our constitution and laws? Have you a better government to offer? Which one of your ancient dominions would you like to see reproduced here? I fail to see wherein your Church has contributed anything toward the moral improvement of the United States. The records of our courts show that the largest percentage of criminals are those of foreign birth or extraction, and we may dispassionately deduce that most of them are Roman Catholics. Even your priests have given examples of the most hideous refinement of crime. So, if your Church really has no other object but the spiritual welfare of her people, it would be better for her ministers to labor to bring them up to the level at least of the average non-Catholic American; and, instead of holding "missions" for non-Catholics and filling the minds of unsuspecting Protestants with erroneous ideas concerning your Church, you ought to devote every effort to making your colonies and institutions models of excellence and do your part in the work of alleviating human suffering and lessening crime and all forms of wickedness.

But you know very well that your Church would disappear and her power would vanish should she disavow the doctrines of the Middle Ages. So, little by little, you strengthen your position and cautiously, but ever more boldly, strike out for higher points of vantage.

An article in the "Christian Standard," commenting on some of your latest moves, shows that some brave Americans are alive to the dangers of your advance and are bold enough to raise their voice in protest. We quote it for the benefit of our readers, as it proves by the words of your Church's own representatives all my assertions as to her aims in America:

"America," issue November 13th, contains a lengthy article entitled "The Church and the Laity." It starts with the "Universal Dominion Visions" of Leo XIII., and argues that the Catholics of this country should form closer organizations and become even more aggressive than they are.

Our readers will perhaps be interested in a few statements from this article in the leading Catholic magazine of the country —a magazine edited by Father Tierney, a Jesuit priest:

"It goes without saying that Catholic principles are the same to-day as they were in the beginning, and will ever be."

"This is an open acknowledgment of the patriotic contention that none of the Catholic decrees, encyclicals, ambitions and intents have been rescinded or modified—they remain to-day as they were in the time of Leo XIII., Pius IX. and the Middle Ages.

Leo XIII. commanded that "all the words of Aquinas" should be taught throughout the Church, and they are. Aquinas specifies and defines the ordained temporal power of the Roman Church.

A plea is made for an organization in this country of the "Avocates of St. Peter," and the reason assigned is:

"To devote legal knowledge to a defense of the Church's rights before the civil tribunals."

What "rights" has the Catholic Church that do not extend to other churches? In any community, a Catholic Church, like a church of any other denomination, can either defend itself or prosecute an assailant before a civil tribunal: likewise can individual members of the Catholic Church. Catholic churches and members of Catholic churches enjoy the same rights that Baptist churches and members of Baptist churches enjoy. Where, then, is the ground for this complaint?

But notice the phrase, "The church's rights." By this is meant the rights of the hierarchy. One of the "rights" demanded by the Catholic Church is the exemption of her priests from prosecution before a civil tribunal—this "right" is specified in the *motu-proprio* decree by Pius X.

"To make America Catholic should be our battle-cry, for now is our opportunity!"

No one objects to this "battle-cry," provided the Catholic

Church fights her battles as other churches fight theirs—on the religious field only. But the country is rapidly deciding that her "battle-cry" shall cease on the political field.

The Catholic Church is powerful in the great newspaper offices. One would think she could wish nothing more. But she is not satisfied. The article we are considering advocates a new agency, to be known as "The Newspaper Writers' Association for Press Propaganda." Below are submitted a few statements regarding it:

"A monthly bulletin could be issued, giving the members advice regarding the press.

"Locally, the dozen or more writers could meet monthly to confer upon the subjects of the day.

"They could, in turn, be federated by the central bureau which would issue the monthly bulletin, give the sources of information necessary for effective work, and report upon the receptivity of the public press.

"These writers, by their replies, would prove to the editor that his matter is under the surveillance of Catholics.

"In some such way we could begin to realize something of the vision of Leo XIII."

Aside from the fact that the "rights" claimed by your Church are contrary to our Constitution, does it not look very suspicious, not to say dishonest, for the pope to forbid any one, under pain of excommunication, to bring a priest before a civil tribunal? Does not that mean that you are not willing to have the real life of your clerics investigated or made known to the world? Does it not seem that you are trying to make them appear what they are not—in other words, to make black seem white and white black?

Why are you not willing to have your clerics brought to justice if they commit a wrong? Why do you want to cover it up and hush it up, and quietly remove the evil-doer to another place, where he can go on with his evil deeds, just so nothing may be known and everything on the surface appear fair and smooth?

When a Protestant minister commits a crime all your papers make the most of the scandal. But note the difference! In the case of the Protestant minister no one seeks to hush the matter up. His own denomination and his own church are the first to denounce his conduct and see that he

is brought to justice. The honest man welcomes investigation. The man whose work will not bear inspection makes a great outcry at the mere suggestion.

The same argument may be used concerning the efforts made and the political intrigues employed by your Church's representatives to restrict the freedom of the press. They can have no other object in view than preventing the public from learning the real truth about your Church. I say the "real truth," because as far as calumny is concerned, we must not commit the injustice of saying that our laws and our courts do not already provide for the defense of institutions and individuals against slander. In that respect the United States offers better protection than any other country I know of. In Roman Catholic lands a Protestant may be insulted, maltreated and even murdered, yet cannot find any protection in the courts. But no one can justly complain in a country where liberty and equality are the heritage of every citizen.

No other religion on earth that I know of forbids its followers to read whatever literature they choose. Your Church is the only one that claims to possess the ultimate Truth, yet forbids investigation. So, as we said before, the members of your Church must either be ignorant, unjust or false, because no one can honestly claim knowledge of anything without seeing both sides.

We wish that all honest but ignorant Roman Catholics, (as well as Protestants) would open their eyes to this one fact, and start making investigations on their own account; they would soon find themselves leaving Rome—for Truth and Rome have nothing in common. MANUEL FERRANDO.

THE LOST CHRIST

BY E. S. BUCHANAN, M.A., B.SC., OXFORD, ENGLAND.

In the July number of the "Quarterly Review," in an article on "Patriotism," by the dean of St. Paul's Cathedral, London, I lighted on these words: "Among the great men who were certainly (or probably) Germans were Agamemnon, Julius Cæsar, the Founder of Christianity, Dante and Shakespeare."

The Dean of St. Paul's sets Jesus Christ between two warriors and two poets, and thinks the greatness of these five "great men" is to be traced to their ancestry and their Aryan blood. Such a theory causes to-day no stir in English ecclesiastical circles. The New Theology and its advocate at the London City Temple, the Rev. R. J. Campbell, who is now entering the same fold as the Dean of St. Paul's, have familiarized England and America with speculations even more novel. American visitors to London, after viewing St. Paul's Cathedral and Westminster Abbey, make it a matter of conscience to hear the pastor of the City Temple. I have been asked to direct them thither, and have seen them emerging from the doors of the sacred edifice after receiving the illumination without which their visit to London would have been incomplete. It was preachers like Charles Spurgeon and Dr. Parker who were once sought out by the eager tourist. But these men have gone, and their preaching of Jesus Christ as the Saviour of the world has largely gone with them.

I remember Bishop Wordsworth preaching a sermon in Salisbury Cathedral and teaching us concerning the Virgin birth of Christ. But that was nearly twenty years ago. In the last twenty years theology has traveled far; and we see the Dean of Durham on Christmas Day (1911) telling his listeners that the Gospel story of the virgin birth is pure poetry and not history. This sermon was printed next day in the London "Times." No one raised a protest; the event passed without any notice whatever from the Church papers. The attitude of these journals seemed to be, "Tell us, Mr. Dean, something that we have not heard before."

A Church of England vicar in London, just before the war, said in my hearing that the incarnation and life of Jesus were meant to teach us not how God became man, but how man could become God. And some devout ladies of the congregation said to me afterward, "What a beautiful sermon Mr. Thompson preached!" The late Canon Barnett, of Toynbee Hall, I once heard define Christ as the ideal of goodness that shaped itself in every young man's mind. Christ, he said, was subjective, not objective; an ideal, not a living Person.

Without further instances from England the present position of Christian teachers in America illustrates much the same tendency. "Jesus" is the only appellation that many of them use when speaking of the Lord Jesus Christ. The New Christianity advocated by Professor Bacon, of Yale University, is but a sample of the theology that is now in vogue and that claims to have the support of all who call themselves scholars.

This theology is a Christless theology, and therefore a theology powerless to raise men's minds above themselves. It can be traced not only to Germany and German universities, but also (alas!) to England and English universities. This theology deals in ethics and moral excellences, and makes much use of grammar and rhetoric. Man is its highest conception. By it "Jesus" is arraigned. He is good for His ethical teaching; but His historical and theological statements are unreliable. He had only the knowledge of His time, and *nous avons changé tout cela.* His knowledge is to be compared with that of the astrologers; while we with our scientific achievement are as accurate as the astronomers. The Prophet of Nazareth, we are told, was possessed with a strange fanaticism that invalidates many of His sayings. He expected the end of the world at any moment; therefore said He, "Lay not up for yourselves treasure on the earth." If He had known what we know now, His teaching on this subject would have been very different.

It is impossible to read these solemn utterances of the New Christianity without an inward feeling of something akin to sorrow for the blindness of their writers. Professing them-

selves to be wise, they become, the Apostle tells us, foolish. For what word except foolishness can describe the presenting to us of a fanatical and fallible human creature as the supreme object for our veneration and adoration? No mere creature —no matter how admirable—can prompt our worship; and no mere creature has the right to claim our worship. If Christ is merely created man as we are, He is powerless to save from sin and from death. Nay, He is the greatest illusion that the world has ever known. Millions have believed in Him, and died calling on Him to save. These millions—from St. Stephen to General Gordon, who perished at Khartoum—were all victims of hallucination. There is no Christ seated at the right hand of God to receive them to Himself. And we in these days—to whom can we go? With death so insistent, with death shadowing us and ours—to whom shall we look? To the "God of Jesus" we are told by the critics we should address our prayers.

But how are we sure that this God loves us and our race? Jesus Christ we know; but where can we find the Omnipotent, Invisible God? If Christ is not God, then God is still hidden from human view, and we have no proof that God loves the whole world. We are no nearer God than Plato was, and God is no nearer to us. The cross of a merely human Christ can draw men's gaze; but it is powerless to save. It is the Christ who is the King of Glory that alone can meet the needs of men and women in their struggle against sin and Satan—the cross of Christ of whom St. Paul said: "He is able to keep that which I have committed unto Him against that day."

It is a favorite argument with the learned that Jesus has been deified by the orthodox Christians of the first three centuries. I was taught that in these first centuries ecclesiastical learning and piety combined to make Jesus the Son of God by altering the early MSS., and by adding to the teaching of His disciples. I was taught to suspect, as an addition made in the interest of orthodoxy, the words, "the Son of God" in the opening verse of St. Mark's Gospel, which words the Codex Sinaiticus alone among ancient MSS. omitted, and there-

by, according to the dictum of the critics, showed its extreme value and its freedom from revision.

But eighteen years' study of MSS. has shown me that exactly the opposite is the truth. The clear statements of the original writings were eliminated or darkened. Utterances such as "My teaching is not man's, but His that sent Me," were altered into "My teaching is not Mine, but His that sent Me;" "In Him was the life of God," into "In Him was life." St. Paul's rejoicing that he has "preached unto the nations the Gospel of the glory of the Son of God" was altered into a rejoicing that he has "made the Gospel without charge," and all mention of the Son of God was eliminated. Many other like instances might be given, where in every case the ancient reading that testifies to the deity of Christ underlies the revised reading that leaves us with no definite statement of His deity. As in geology so in MSS., the lowest strata are the primitive strata, while the superposed strata are later in formation. My researches have shown me a hundred cases where the deity of Christ is pared away from in the alterations I have seen in MSS., and not one single case where the opposite has taken place.

The fact is written plain in ecclesiastical history from the very beginning that the claim of Christ's Apostles that He was seated at the right hand of God met with fierce opposition from both Jews and Greeks. The Jews were committed to monotheism, which seemed to be challenged by the Christian confession that Jesus Christ was Lord and God. The Greek philosophers were willing enough to add another name to their already long list of deities; but they resented as preposterous His claim to rule the world and to be the Judge of all men. As long as Jesus Christ was merely a speculative Person, the philosophers were tolerant of the Gospel; but when St. Paul preached repentance and active obedience to Christ's teaching, they were up in arms. Cerinthus in St. John's lifetime mocked at the deity of Christ as taught in St. John's Gospel, Marcion followed and rejected St. John's Gospel altogether, and accepted only the Gospel of St. Luke. Arius and Valentinus, with a host of followers, although they were

presbyters of the Church, taught that Jesus was created by the Almighty. The first four centuries show a continuous effort on the part of pagan philosophy to pervert the Gospel of Christ. And one of the means employed by the enemies of Christ was the falsification of the New Testament MSS. It is not too much to say that all the great heretical movements of the early centuries have left their marks on the text of the New Testament Scriptures that we commonly use. Heretical teaching in the past has prepared the way for us to lose Christ to-day.

But another—apparently pro-Christian, but in reality anti-Christian—influence was also at work on the text of the New Testament in the first centuries—the influence of ecclesiasticism. Early texts witnessing to the godhead of Christ were doctored, or made to disappear. The personality and work of the Holy Spirit received short shrift from the ecclesiastical keepers of Holy Writ. The great declarations of God's personal dealing with man's soul through the Holy Spirit, which we find in early Irish and Spanish texts, have disappeared in the Vulgate and in the extant Greek MSS. How deep-seated —in the interests of the hierarchy and its claims—were the revisions of Scripture, that they instituted and carried out successfully, we can only now guess. They were careful to cover up all tracks behind them. The undoctored texts that we have recovered are probably only a fraction of those yet to be recovered. The first edition of the Gospels is missing; it is purposely missing; it has been made to disappear, and all the faithful copies of it have been made to disappear likewise. It is doubtful if in a thousand years of research we shall be able to undo the mischief that has been done. The search for the original untampered-with text will, perhaps, never be finished. The miracles of the Gospels have undergone no rehandling; they stand as they were written in the beginning. The rehandling appears in verses that treat of (1) the deity of Christ; (2) the Person of the Holy Spirit; (3) the future of the wicked; (4) the office of the Church; (5) the everlasting mercy of God.

In the primitive Spanish texts of the Gospels the word

ecclesia, or church, did not occur; nor is there mention in the oldest Gospel MSS. of any institution of the Eucharist. Christ is all in all, said the Apostle of the Gentiles. To-day the Christ of St. Paul is lost. The Church and Sacraments of the Church supersede His spiritual presence. The Church of Rome has located Christ on the cross or on the altar; whereas in reality He is at the right hand of God. To the Virgin Mary—to whom has been decreed an immaculate conception—is given the love and worship due from all men to God's only Son. The Christ—the Omnipotent Christ—has been lost.

Men go to church, but find no Christ; or if they find Christ, it is a dead Christ. Philanthropy is preached, and an amiable form of religion that begins and ends in personal comfort. "My congregation wants soothing, not rousing," said a London vicar to me, "for they are all God's elect." The British and Foreign Bible Society's special preachers are wont to teach that the Bible itself can save the world without any human exponent. A Tibetan bought a Bible from a colporteur, read it, and was saved. A Chinaman picked up a New Testament in Chinese, read it, and became a missionary. No human intervention took place. It was all the work of the Bible and the Spirit of God. The logical deduction from these sermons is that all we have to do is to send a check for more Bibles to the Bible Society, and the world will be automatically saved.

But Christ is learned only from living souls that know Him. *Omne vivum ex vivo*, and flame is caught from flame. The apostles of Christ did not found copying houses, but took the Word with them in their hearts, and lived it in their lives among their brethren. When the flame of love to Christ begins to burn, then, and not till then, are men's eyes able to read aright the oracles of God and draw water from the wells of salvation. The Ethiopian was perplexed until he met St. Philip; but after that he went on his way rejoicing. What he needed was the vision of Christ from one who had it himself, and knew Christ's love and power experimentally. Philanthropy and social service do not bring men to Christ. Though I give all my goods to feed the poor *and have not love*,

it profiteth me nothing, is the spiritual fact announced by St. Paul. Yea, though a man have all knowledge, and yet lack love's divine illumination, it still profiteth him nothing. Only love, the love given by Christ, can enable a man to bear all things, to hope all things, to endure all things, and to get the victory over himself. And this love is not puffed up, vaunteth not herself, dealeth not dishonestly, doth not seek her own ends.

In the present war we are face to face with an appalling catastrophe. Our past church systems have had their day. Our Christianity has been proved no Christianity. The torrent of dark passions that has been liberated shows how far the world still is from knowing, or even seeing, Christ. One good result of the cataclysm is to reveal to us the truth concerning ourselves. We have sought for gain instead of godliness, and for personal comfort instead of for Christ. Our universities have silenced our theologians, and turned them into philosophers. Man has been extolled — man's virtue, man's might, man's science, man's godlikeness. And lo! the whole edifice has fallen about our ears, and we ask amid the ruins, "Where are the upholders of man's divinity now?" We are conscious that man is powerless to roll back the tide of calamity that grows day by day in volume. And the only language we can bring our hearts to use to-day is this:

O God, our help in ages past,
Our hope for years to come;
Be Thou our guard while troubles last,
And our eternal home!

And our eyes look to the Son of God, for by Him only have we assurance of the love of the Father.

Out of the dark there comes a light of promise, and a ray of hope for a real unity in the future. God has shown us the futility of our past preaching. God has shown us how deeply the world had sunk into materialism, and by actions which speak louder than words had despised truth and love. Religion had lost Christ and had substituted national selfishness. Divisions were manifold; hatred, detraction, jealousy, were rife, and this in churches that professed themselves

Christian; whereas Christ had said, "By this shall all men know that ye are My disciples if ye have love one to another." Church discipline and ritual law were exalted above charity, and self-interest supplanted love. We see now how wrong we have been, and what inevitable results have accrued from our rejection of the law of Christ and setting up a law of our own. And our future—if God spares us—shall be different. We shall acknowledge that God is true, and that His judgment on us for our selfishness and sin is righteous.

We desire the healing touch of Christ to-day as never before. We know no other Saviour, and we desire no other. The Christ of philosophy will not save us. The fallible and fanatical Jesus of the university professors will not save us. The sacramental Christ of the Church will not save us. The human-born Jesus of Dr. Harnack and Dr. Sanday will not save us. Our salvation has been laid on One that is mighty, on One that is the eternal God, on One who loves us and gave Himself for us, and is now seated at the right hand of God. Such a one by sharing our humanity calls forth our love; and by redeeming our humanity calls forth our adoration. Without Him our religion becomes either a system of thought, or a round of ceremonies, or a philanthropic aspiration. With Him as the object and inspirer of our worship our life has a centre of immutable Truth and unchangeable Love.

Humanity needs humanity to love and be loved by, that so it may approach God. Our merely human guides fail us in the great crises of life; but Christ, who to our humanity joins omnipotency, is thereby able to save us to the uttermost. For our sakes He took our weakness for a season; but now is risen and death hath no more dominion over Him. The Christ St. Paul was loved by and loved is the true Christ; and we need more than we need anything else to recover the vision of His glory. In Him, and only in Him, does our life find any satisfying explanation; in Him, and only in Him, are we saved from sinning and its consequent misery; in Him, and only in Him, have we love and the forgiveness of sin; in Him and only in Him have we true fellowship and brother-

hood; for in Him there is neither Jew nor Gentile, German nor Englishman, man nor woman, employer nor employed. In Christ we are all children of God, and our abiding Fatherland is not on earth but in Heaven.

Though we have lost Christ, yet He has not lost any one of us. Having loved once, He loves forever. The Sun of righteousness may be unseen by those who inhabit dens and caves of the earth, but He has not fallen from the heavens. The vision is not irrecoverable, and our need demands the vision to-day as never before in the world's history. Christ was lost to those who walked with Him on the way to Emmaus; but in the inn — at the twilight hour — He revealed Himself to them to their unspeakable joy. Their national hopes were shattered, their dreams of individual triumph under an earthly potentate were at an end. Instead of these, they received from Him the vision of an eternal city of men of all nations and kindreds and tongues to be united under one King, whose brow was once crowned with thorns, but was now forever crowned with glory.

Human systems and human modes of thought wax old and vanish away, and we lose even the memory of them. But of Christ's Kingship there is to be no end. He may be lost to some of us—to our own unhappiness, but He remains ever to be found by those who seek Him—Jesus Christ, the same yesterday, to-day and forever.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

AS SOVEREIGN PONTIFF THE POPE ENJOYS THE FEALTY OF ALL CATHOLICS

BY GILBERT O. NATIONS.

1. *All Roman Catholics His Subjects.*—The civil status of the pope as a sovereign prince during the thousand years and more that he reigned over the papal States seems to be unquestioned, and the authorities are almost equally positive and harmonious in declaring that he is still a sovereign. One of the historians hereinbefore quoted states that he is "a sovereign residing at Rome," and the other says he is "a sovereign prince"; while the "International Law Digest" published by our Government says "the pope is treated as a sovereign, and even as a privileged sovereign"; and our Department of State has declared officially that "he is still recognized as a sovereign." Add to these positive declarations, in which all authorities concur, the fact that he sends and receives ambassadors and makes treaties, all of which are functions exclusively of sovereignty, and no doubt can remain that he claims all the attributes of sovereign power, and that his claim is freely conceded by the other governments, including our own. The very fact that writers on international law declare his position so exceptional that they are unable clearly to define it attests the duplicity which the pope is practising in world politics.

But who are now his subjects? While he ruled the papal States it might be said with some plausibility that none but inhabitants of those States were bound to him by obligations of fealty. But since he is still a sovereign, though stripped of his domain, his subjects cannot be restricted to any territorial limits, but must embrace all those everywhere who acknowlege his sovereign authority. Let it be remembered that we are now considering the pope purely as a SOVEREIGN and not as a bishop. In the capacity of a bishop he may claim the *spiritual* fealty of all Roman Catholics, but AS A SOVEREIGN HE IS ENTITLED TO THEIR CIVIL AND POLITICAL FEALTY. But since he is shown to be a *sovereign* by reason solely of his position as head of the Roman Catholic Church, then *he must be* THE SOVEREIGN OF THAT CHURCH, INCLUDING ALL ITS MEMBERS, who in turn are his subjects by reason of their membership therein; and they as such members cannot withhold from him the CIVIL AND POLITICAL FEALTY due from

subject to sovereign so long as they remain members of the organization of which he is sovereign. The fealty due and rendered to a SOVEREIGN is never *spiritual,* but always CIVIL AND POLITICAL. This distinction is of vital importance.

2. *Catholic Fealty to the Pope a Legal Bar to Citizenship.*— There is no essential difference—there can be none—between the fealty of a Russian to the Czar or a German to the Kaiser and that of a Roman Catholic to his sovereign, the pope. But no Russian can become an American citizen without abjuring forever and absolutely his allegiance to all foreign potentates and sovereigns, and especially to the Czar of Russia, his former sovereign. Neither can a German become an American citizen without taking the same oath and specially designating the Kaiser, his former sovereign. Why, then, should a Roman Catholic be permitted to become an American citizen without making the same oath and particularly specifying therein the pope, his former sovereign? If this clear logic does not please the sovereign of the Roman Catholic Church and his subjects, let him get out of the game of politics and cease to play the role of a sovereign prince.

The manifest purpose and spirit of our naturalization law, and of all citizenship and the fealty incident thereto, is that no citizen of the United States shall hold any allegiance or cherish any ties or obligations to any foreign power or government whose interests or purposes might be at variance or come into conflict with those of our country. In the vast complexity of world politics the duty and honor of every nation require it to shield and vindicate the rights of all its citizens against every wrong-doer, foreign or domestic, regardless of the cost in blood and treasure; and for the discharge of this exalted obligation, every government is entitled to the steadfast and undivided allegiance of all its citizens, even to the sacrifice, when necessary, of life and liberty. So long, therefore, as the pope plays world politics in the role of a privileged sovereign, with subjects scattered in every land and under every flag and everywhere busy in promoting the political purposes of the papacy, every Roman Catholic is bound to his SOVEREIGN PONTIFF, and the vast organization of which that pontiff is the political head by ties which clearly preclude the possibility of true and undivided allegiance to the Government of the United States.